

THE REGAL
Proto-Martyr;
O R,
The MEMORIAL of the
MARTYRDOM
O F
Charles the First.

In a Sermon preached upon the first Fast
of Publick Appointment for it.

An *Appendix* to the GRAND CONSPIRACY.

By *John Allington* Rector of *Uppingham*.

Cui prodest scelus, is fecit. Medea Jafoni.

L O N D O N,
Printed by *J. W.* for *W. Gilbert*, Bookseller at the
Half-moon in *St. Pauls Church-yard*, 1672.





To the Right Worshipful
*Sir THOMAS TREVOR Knight and
Baronet, and one of the Honorable Or-
der of the Knights of the BATH.*

SIR,

FOr as much as the *Period of the Grand Con-
spiracy* came forth as the *First-Fruits* of my
publick gratitude, I could not let this *Appendix*
walk abroad without your cognisance; which I
am therefore willing my self, & any thing of mine
should wear, because one Tongue is too little to
tell the world what a Patron I have had, & have;
and the good God grant I may long have.

It is I confess an easie thing for me to say thus,
and seriously it were an ill thing in me to say less;
for the greatest good that in this world I enjoy, it
came from your *single Heart* and *free Hand*.

Now after a Period, to talk of the Grand Con-
spiracy, may seem that I had done before I had

DEDICATORY.

made an end. But truly speaking : The Subject of this Sermon; It is the survey of that Guilt which the Grand Conspirators and their Abettors acted and contracted before the other Sermons could have a being : So that this is but a *Label* to the Crown, and an *Appendix* to the sad Story. The Drift of this onely is, to knock at every door, to see how much of this guilt may lie in every bosom ; not to upbraid any, but to exhort all, so to examine, that our Penitence may be proportionable to our Failings. For,

Though He fell by *Open Enimies*, yet he was wounded in the *House of his Friends*. For whilst they stood a far off, the diligent in mischief came up close ; whilst they were *wary*, the other were *working* : so that a *Non obstans* lieth at many a door, and a *Non manifestans* at as many. And rare is that Subject, who in no measure was wanting to this Sacred Person. Let the Discourse be your scrutiny ; and the presentation of it, a fresh but a short acknowledgment of his great Obligations for abundant Kindnesses heapt upon
(My most honored Patron !)

From my Study in
Leomington Haflang,
Nov. 13. 1671.

Your humble, affectionate,
and most obliged Chaplain,

John Allington.

To the Reader.

THis following Discourse it hath made no haste unto the Press; for it was preached first, when first that sad Day was made Rubrical, (the Author then being in that Zoar wherein the good God preserved him for better times.) It since hath been repeated in two Corporations, a City and a Town; in the one it was censur'd thus, He came hither to make us guilty of the KINGS death! In the other, It were well to be preacht oft, that men might become more sensible of their latent guilt. Now I profess before the world, my intentions when I by the mercies of God conceiv'd it, & when at any time by his assistance I was deliver'd of it, ever were to work upon my Auditory; and as far as in me lay to prick the Heart, and wound that soul, which either by Thought, Word or Deed had assisted that Grand Conspiracy.

For being I well know, Frustra prætereunt leges, quem non absolvit Conscientia, that Laws vainly pass over and clear an Offender, whilst yet the guilt lieth upon the soul; my design was ever to make those who are conscious, know, Though a suppressing and stifling of evidence may carry off a Malefactor; and a Pardon may preserve a Murtherer; though an Act of Indemnity may

To the Reader.

clear an estate, and as to secular disturbances and to legal inflictions secure a man. Yet such who before God stand guilty of Intrusions, violent Detentions, Sacrilege, Blood, Rebellion, Schism, &c. These though they stand as recti in curia, discharged in all Courts, freed from all legal molestations or vexations upbraiding; yet before their own Consciences (if not seared) can absolve or speak peace unto them: they must repent them truly, and they must be most heartily sorrowful for all these Mis-doings! yea if that recieved piece of Divinity be true, Non dimittitur peccatum nisi restituatur oblatum, the sin is not remitted till the prey is restored; then, whoever have wronged any, they must have Zachæus care, where they have wronged to restore; & where wrongs have been so highly acted, that more than all will not do it; then the acknowledgment must needs be great, and the anguishes of soul as proportionable as may be, to the anguishes of those who perished by their default, and were not heard in their most just complaints and saddest exigencies.

In the following Discourse you shall find that good St. Paul, when he became a Convert, & was now sensible of that far distant consent which mainly appears by looking to the raiment of those who stoned

To the Reader.

stoned Stephen! (being for ought we know nor Accuser, nor witness, nor Executioner, nor Judge) He was for this consent so extremely humbled; that he publickly confessed, (and with an holy indignation against the fact) said, Ipse ego, When the blood of the Martyr Stephen was shed, I also was standing by and consenting to his death, and kept the raiment of them who slew him, Acts 22. Before Men, Brethren & Fathers, before a great assembly he deplor'd his guilt. I was standing by and consenting to his death! I kept the raiment of them who slew him!

*I am content in Charity to hope that God hath toucht the souls of many who were then well pleas'd when the blood of our Regal Martyr was shed! & I will hope they may have bewail'd their guilt: But it were much more conducing toward their Remission & pardon of so great a crime, if they became as St. Paul was, more publick Penitents: For that such who have openly slandered the Foot-steps of Gods Anointed, and in publick Meetings reviled and spoke against that holy one. And as for instance. If any of the Orthodox of those times, having zeal proportion'd to his Interest, should have been so prodigiously wicked as to pray, — Lord now thou
hast*

To the Reader.

hast destroyed the Lyon, take away the Whelps also! Whether such an one ought not, as publickly to bewail his rashness, and as openly to retract such an horrid saying, (then call'd praying) I leave it to a Conscience and to a Casuist.

The following Sermon I may tell you, hath been importunately desired; and now many more may have it than did so. But I should wish none to give a peny for it, or to lay an eye upon it, unless they will resolve to make a conscientious reflection on it.

Sure I am it is not personal; and as sure that few persons shall read it, but may find a share in it, and take just occasion, either to ask Gods pardon for some omission; or to give God praise that made them so right hearted, as to be delivered from that extensive Guilt which few escaped.

This Sermon cannot possibly make any guilty who are not; but possibly it may shew some to be so, who have not thought they were. And therefore, whereas upon that solemn Day we are taught to pray,

Lay not the Guilt of this Innocent Blood, (the Shedding whereof, nothing but the Blood of thy Son can expiate) lay it not to the Charge of thy People of this Land, nor let it ever be required of us, or our Posterity—

This Discourse (God so working) may occasion that this Prayer may be preferred with more sense, heart and feeling than before it hath been: which to his Glory may the good God effect, it will glad and rejoyce the heart of

Thy Friend in the Lord,

From my Study,
Nov. 13. 1671.

J. A.



THE REGAL Proto-Martyr.

ACTS 8. part of the 1. Ver.

And SAUL was consenting to his death.



IN these words are two eminent persons to be look'd upon; *Saul* and *Stephen*; a Martyr and a Persecutor: and indeed for as much a *Veritas Odium*, naked Truth begets *Armed Malice*; no wonder to see the Persecutor at the heels of the Martyr, and to read of his Death, who durst be so bold as to give witness to a Dangerous and Loyal Truth.

Now concerning this Martyr some things are obviously

B

to

The Regal

to be observed, before we can come exactly to the Text.

1. His *Ordination*, he was a person separate from the people.

2. The *Danger* bound up in that profession. 3. The *particular Truth* for the which he was put to death.

In the sixth Chapter you shall find a Motion made by the Apostles, *vers. 3. That seven men of honest report should be looked up*, and be brought to them to be put into Holy Orders; upon which *Stephen* being found a *Man full of faith and the Holy Ghost* was one. Where by the way we may observe, that albeit *S. Stephen* was a person of excellent endowments, a person *abundantly gifted*, a person full of faith and the Holy Ghost ! yet he did not *assume* or *take* an Holy Office on him ; nay the Congregation who *looked him up* and *made choice* on him, they had no power to confer Orders, or to make him what they desired, for *v. 6. They set him before the Apostles, and when they had prayed, they layed hands on him.* So that though the people lookt him up, *v. 3.* it was the Apostles who appointed him to his Business ; though the people found him out, it was the Apostles who *sent him out.* *Manus ei imposuerunt*, it was they that laid hands upon him ! So that the first thing observable concerning the Death of the glorious Martyr is, he was an *Ordained person*, he was one who by Imposition of Apostolical Hands and Prayer, was set apart and designed for holy use. The First Christian Martyr was in Apostolical Holy Orders.

Secondly, The *Danger* involved and bound up in this profession ; for whereas *before* he liv'd secure and *private*, as a Christian or a *Disciple* ; now called to a *publick* employment, and set apart for a peculiar and Holy use, he was not long in his Office ; for, for ought we read, his first Sermon cost him his life. 'Tis true indeed he was chosen

P R O T O M A R T Y R.

to minister unto Widows; *Acts 6. 1.* yet by his employment it appears he was not chosen to that Ministration onely; for Stephen full of Faith and Power did great Wonders and Miracles among the people: *vers. 8.* yea, though there was an whole Assembly, an whole Assembly of Libertines against him, he held not his peace, *ver. 9.* but so he disputed, and so spake, that as the Text implies, They dispatch him for it. An Argument to me, That Holy Orders are not onely Honos, but Onus; not onely an advance to Honor, but an expose to Hazard, insomuch that by how much God is pleased to take a man nigher to himself, by so much the more is he, than another, expos'd to the Hate of the World, and bound to abide Death or Danger for him. For our Blessed Lord and Master, he whose Manhood of all others was nighest in conjunction with the Deity, he was (as I may say) therefore put into Holy Orders, therefore made a Priest, that through the Eternal Spirit, he might offer himself to God: *Heb. 9. 14.* therefore was he made a Priest, that he might be a Sacrifice.

And indeed, whereas Christians in general are by St. Peter called An Holy Priesthood, *1 Pet. 2. 5.* I know nothing that this can more safely and seasonably admonish than to remember, if we are Priests, we must then sacrifice, and sacrifice no less than our very selves to Gods glory! For so did our pattern, so did our high Priest who is set before us; So did St. Stephen, who though a Deacon and one in the lowest step of Holy Office, when he was put to it he declined not, but to his Masters and to his Kings glory, he so spake that he died for it, For Saul was consenting to his death!

Lastly, To come up to the Text, let us see and observe what that particular Truth was, and what that very Speech for which he was thus us'd; for the which the Jews cried

The Regal

out, Run upon him, and stoned him to death : and you shall find it was, onely for accusing them, and sharply setting before them the Murther of their King. For, *Acts 7. 52.* you shall find these words, *Which of the Prophets have not your Fathers persecuted, and they have slain them who shewed before of the coming of the just one, of whom ye have been now the Betrayers and the Murtherers.*

When St. Stephen though full of the Holy Ghost, was so bold as to tell the Rebellious Jews of their killing the Prophets, and of their putting to death the *Just one*, it presently followeth *v. 53.* *When they heard these things they were cut to the heart, and they gnashed on him with their teeth.* When St. Stephen was so bold as to tell them how they had betrayed their King, and murthered the Lords Anointed ! When he was so bold, as to set their so horrid and so bloody Rebellion before their eyes, no wonder if they resolve to cut off him, who had thus cut them ; *to break his head, who had broke their hearts.*

It is oft said, Many a man loves the Treason, who hates the Traitor. But here we have a Treason, which the Traitors themselves endure not to hear on ! For,

Acts 5. 40. *The Counsell of State* for the time being ; even those whose hands were imbrued in the blood of their King, they call and command the Apostles, that they *should not speak in the Name of Jesus.* Jesus the King of the Jews ; his Murtherers commanded that no mention be made of him ; command even his own Servants, even the nighest to him, not to do any thing, no not to speak *in the Kings Name* ! Yea, so did the memory of their Rebellion crucifie their souls, that witness St. Stephen they were ready to *slay* and to stone the Speaker : For, having nothing to answer in Defense of their Rebellion, having nothing to answer for
their

P R O T O M A R T Y R.

their Murther of Gods Anointed ! having nothing to keep off that deadly stab which the charge of their killing the just one gave unto their very souls, *Acts 7. 57. They stop their ears*, but with wide open mouths they ran upon him ; and to stop that mouth whose truth *cut their hearts*, for want of arguments so silenced him with stones, that he died at their feet ! of whose death the Holy Ghost is pleased to take notice, and to record not onely the *Actors*, but a bare *Consenter* also, in these words, *And Saul was consenting to his death.*

But what talk I of the Murther of a *Deacon*, upon a day solemnly set a part to be humbled for the Murther of a *King* ! my answer is, I find so nigh a conjunction between *Sacred Majesty* and *Holy Order* ; between Prince and Priest ; between Gods annointed to be *Kings*, and Gods annointed to be *Prophets*, that we can scarce find the man who will wrong the one, but if occasion serve, he would do as much for the other, and therefore we find them both equally shielded in one verse, *Touch not mine Anointed, and do my Prophets no harm, Psalm 105.* They who will *harm* the Prophets, they will not stick to *arm* against the Anointed : They who killed the *Just one*, they made nothing of murthering his *Messengers* : and indeed, in order to this horrid Murther, in order to the betraying of our Just one, and the *Lords Anointed*, what was more previous than the stoning of his Prophets, the *sequestering*, *silencing* and depriving from all comforts of this life, who ever durst as did *Stephen*, magnifie the Lords Anointed, or did dare to say, They were his *Betrayers* or his *Murtherers* ?

Indeed, between *Deacon* and *King* there is a great disproportion : Deacon the lowest degree of *Ministry*, and King the superexcellent for *Majesty* : and yet the same
Kings

The Regal

Kings who are sometime called *Gods*, they are also stiled, *Rom. 13. 3.* *θεοὶ δούλῳι*, Gods Deacons too, that is, Gods selected and peculiar Servants : and thus considered, *St. Stephen* and our Sovereign may very well admit a Parallel: For,

Was *S. Stephen*, *Acts 6. 5.* *a man full of Faith and the Holy Ghost*: such was our Sovereign. *Full of Faith*, for it was in faith of a better, that he gave up his earthly Crown. *Full of the Holy Ghost*, for the most envious cannot deny his *Meditations and Solitudes* to be the undoubted Breathings of that Spirit!

Was *St. Stephen* endowed with such high parts and gifts that *v. 10.* *They were not able to resist the Wisdom, and the Spirit by which he spake?* Even so was it with our Blessed Sovereign, or else we had never heard of *An Ordinance for no Addressees*; nor, as himself speaks, had he been assailed with *Armies* instead of *Arguments*: yea, when his cursed Conspirators, when those who sought his life, and those who in order to it had declared him *A Fool*, one *unfit to govern*, when they had divested him of all counsel, and sequestred him from all *Advice*, when many, and the choicest of the pack were sent to him (as the *Herodians* to our Saviour to entrap and entangle him in his words:) they found him so qualify'd, as the Book of God testifieth of *S. Stephen*, *That they were not able to resist the Wisdom, and the Spirit by which he spake*: and therefore as *St. Stephen* was confuted with *stones*, because they were not able to do it with *Arguments*: Even so therefore was our Blessed Sovereign not permitted to speak against the *High Court of Justice*: Therefore brought to his *Scaffold*, and therefore cut off; because they were not able to resist his *Wisdom*! because they found he was no less good than great, as they served *St. Stephen*,

P R O T O M A R T Y R :

phen, Acts 7. 58. even so they ran upon him and cast him out of the City. Yea, the very circumstance of place, whence those came who did this deed, that relateth to St. Stephen too : for the *High Court of Justice*, that pack of Miscreants which were sent to do this Villany, they came forth of St. Stephens Chappel.

Now being in Stephens Martyrdom, the Spirit of God is so severe, as to take notice not onely of those (who as I may say, sealed and signed his death) not onely of those who ran upon him, and were the actors in this Murther : but of a very *Accessory*, of a stander by, of one who gave no vote, flung no stone, did no hurt : being the Spirit of God takes notice of one who did onely look to the cloathing of those that stoned him, vers. 58. One that did onely look on and like the thing : certainly we shall find *Consenters* as well as *Actors* are mightily to be humbled for the sin of this day. Not onely they who plotted, and preached, and prepar'd the Murther ; but those also who liked it when it was done : Those who by any complacency or after act, or subscription avowed the thing. All such are guilty of the Horrid Murther of this Day, or else vainly did the Holy Pen observe what is our present Text,

And Saul was consenting to his death.

In, and about these Words we shall consider of these three Propositions. First, a man may be guilty of that sin in which he was no actor, by being onely as *Saul* here stands recorded, *A Consenter*.

Secondly, a guilt may be *postnate* unto a fact, for after the stoning of St. Stephen it is observ'd, and not before, that *Saul was consenting to his death.*

Lastly,

The Regal

Lastly, Consent may contract so deep a guilt, that without confession and contrition, it may hale the vengeance of an Actor upon the Consenters head.

First, *A man may be guilty of that sin &c.* Consent it is the conception, and the first quickning of every sin; consent it is that which gives the first being to every iniquity, insomuch that he who consenteth, though he never act further, is an actual sinner before his God :

Nam scelus intra se tantum qui cogitat ultum.

And therefore said our Blessed Master, *Matt. 5. 28. Who soever looketh on a woman to lust after her, hath committed adultery already with her in his heart.* He who hath a wanton, a lascivious and an adulterat reflection upon a beauty; he who looks, and lusts, though he never exchange a word, never touch, handle or come nigh the woman; even this *very consent*, this very complacencie it is *Adultery* in the eye of the most pure : For, saith our Saviour, (the son of a Virgin) *he hath committed adultery with her already in his heart.*

And as consent in the *Concupiscible*, even so consent in the *Irafcible* it contracts a like guilt : For, as he is an adulterer who looketh and lusteth, though he never violate the chastity of the woman : even so a man may be guilty of *Murther*, and yet never draw bloud; a man may be a Manslayer, and yet never harm or hurt a person : For the expresse determination and words of *St. John* are, *Whosoever hateth his brother is a Murtherer. 1 Jo. 3. 15.*

Now if it be so, that consent is the window that first lets in the thief, consent the pass by which the Destroyer entreth into our Souls; if it be so, that *Consent* makes us guilty

P R O T O M A R T Y R .

guilty even of the *sin of others*; for, if Consent abstracted from all outward Action makes the whole Man guilty; if guilt takes its rise, *not from the Act*, but from Consent, it is all a matter who Acts, for who ever consenteth he is also guilty.

In the Beginning of Time, when the Devil first endeavour'd to bring sin into the World, He took upon Him the form of a *Serpent*, Gen. 3. in that he spake unto the woman; told Her, God meant nothing less than what He said, *That they should die*; yea, rather they should become as Gods; and all this, only to gain a *Consent*; so that it was consent that brought *Sin* into the World, it was *Consent* that made *Eve* a sinner; Consent that made Her guilty of the Devils Machination.

On the other side; when our blessed Lord and Master come to Destroy the works of the Devil; The Devil He could gain no Consent; and therefore though He set before him, *All the Kingdoms of the World, and the glory of them*, yet saith our Saviour, John 14. 30. *The Prince of this world cometh, and hath Nothing in me*. Let the Devil and His Angels do all they can, they can get no ground, they can have nothing in us, or any of us, but with consent only; so that, of all things that are under our power; of all the Talents committed to our charge, we ought to be more choice of none than of this we have now in Hand, *Our Consent*: 'Tis this that makes us miserable; This, that makes us happy, it is this that maketh us virtuous, and 'tis this that makes us vicious; 'Tis this, that makes us God's, and 'tis this that makes us the Devils.

'Twas *Consent*, that made the Devils *suggestion* become *Eves sin*, it was consent that made *Eve's* entisement become *Adam's Transgression*; and it is consent that makes

The Regal

every *Tentation* become our *guilt*; so that you see to very great purpose it was here observed, that though *Saul* was not an Actor, yet He was a *Consenter* to his death.

Whereas then the *Business* of *this great Day* is, to be Humbled before the great God, for the *foulest Murder* (except that of the Son of God) that was ever read on; it concerns every of us to lay Hand upon the Heart and as the Twelve did, (when their King and Master foretold His Treachery) to say, *Master, Is it I?* Math. 26. 22. It concerns every of us to consider how far we were toward the guilt of this great Crime; How far either by way of *Default* or *Consent*, we have drawn up, even to this Murder.

1 Tim. 5. 22. *Lay Hands suddenly on no Man; neither be partaker of other Mens sins.* This exhortation of St. Paul, not only admonisheth *Timothy* to take Heed of sinning, by an over-hasty, either *Ordination* or *Absolution*: But also to take heed that He become not a *Party*, or partaker in other Mens sins.

Now the great sins which we are *this Day* (or at this Time) to recollect, it is the *Murder of God's Anointed*, the betraying and butchering of our King; Now this, though it was *Paucorum Crimen*, the abominable acting of some few; yet it was *Multorum Delictum*, the Failure and the sin of too too many, and that upon these Accounts.

1. In Respect of *Acts Antecedent* and going before.

2. In Respect of *Acts Consequent* and following after.

Upon both which, we shall find, *Consent* and *Guilt*, it will rise like a Land-Flood, and carry almost all afore it; so that albeit, few were those who *washed* their Hands in His Blood, we shall find few also are those who are not *besprinkled* with it.

First, Then let us consider what previous and antecedent

P R O T O M A R T Y R.

dent Acts may involve a Guilt in this Murther : I shall instance only in Two :

1. A *Provocation* of our God.
2. A *Desertion* of God's Anointed.

For both these are, as the School speaks, *Volitum in Causa*, a consequential consent, or a consequential guilt.

First, It is a *Consequential Consent and guilt to do that which provoketh God to inflict such a Judgment* : so that in our provocation of God to permit this Murder, we have contracted enough to call for our Tears : For, if gracious and good Kings be the Blessings of God upon a People, certainly the Removing of such must needs be upon a provocation, and nothing can be so, but our sin.

Amongst us Men, we justly account Him a partaker, who is a *Provoker* unto sin ; He that provokes a Man to Anger, provokes a Man to Drunkenness, provokes a Man to Steal, he is doubtless a partaker even in his sin : Had *Job* cursed upon the provocation and instigation of his Wife, *She*, as well as He had been guilt : Not *Amnon* alone, but *Jonadab* who promoted and provoked was guilty in his lust, 2 *Sam.* 13. Now look what is the provoking of a Man to sin, proportionably the same, is the provoking of our *God to Judgment* : A sin undoubtedly, for only sin can do it, and sin can do it, even to as sad a Judgment, as to permit the Murder of a good, and a precious KING.

2 *Sam.* 12. When the Child gotten by *David* in Adultery was delivered, the Lord sent him word, v. 14. That, *Because thou hast given Occasion to the Enemies of the Lord to blaspheme, the Child that is born unto Thee shall surely die.* The sin of the Father it had an influence even upon the death of the Child ; because Thou hast given occasion ;

The Regal

therefore shall the Child die. And even so, because we provoked the Lord, therefore did God suffer His Anointed to be thus smitten. And indeed, the School very well observes, there is *Volitum in Causa*, as well as *Directe Voluntarium*: There is an indirect consent, and a consequential willing of a Thing, as well as a down-right, and voluntary consent, insomuch that many a Man gladly and willingly consents unto the *cause*, who perfectly abhors and abominates the *effect*; and yet where there is an inseparable coherence, He who directly wills the one, he doth consequentially will the other; As for instance, The Men of the first World, Gen. 6. 5. They did directly will and consent unto those abominations and wickednesses for which God threatened, yea and resolv'd to drown the world; But as to the *Drowning of the World*, they gave no consent, nor had no will; But, for as much as they willed that which necessarily brought on the other, therefore, they were *Volitum in Causa*, They were the consequential willers of their own Ruine: For, their sins provoked the Deluge, Gen. 18. 20. Even so, the Men of Sodom, they had no will to have had Them and Theirs destroyed with Fire and Brimstone: But, being they continued to *Act* and do that, whose cry clamored to Heaven for vengeance, and for *this Vengeance*: Therefore even they were *Volitum in Causa*, they were the consequential cause and provoker of their own destruction: And this you shall find is gathered, even from the very language of God Himself, for the Lord by his Prophet Rebuking *Israel*, Thus saith, *Why will you die, O House of Israel?* Alas! *Israel* had no mind, no will in the world to die; They would never have given suffrage or consent to their own death; And yet, for as much as they *willed that*, which would infallibly bring death,

P R O T O M A R T Y R :

death upon them, God lays their death even to their own charge, and makes their destruction an act of their own will, saying, *Why will ye die, O House of Israel.*

Now, as the Men of the old World, the *Deluge*; as the Men of *Sodom* their *Fire and Brimstone*; and as *Israel* their *Destruction*, so were all we the cause of the Kings death, who continued to commit those sins, and to act those wickednesses, for which God was resolved to deprive the Nation of so great an Happiness.

2. *Chron. 35.* We read how *Josiah* going out to Battel was slain before *Necho King of Egypt*: Now *Josiah* was so good a King, so right-hearted toward his God, so Religious, and so zealous of his Honour, that it is generally concluded, He was slain not for *His own*; but for the sins of *His People*, insomuch that some conceive *Jeremiah* made his Lamentations with Order unto him.

That Sovereign, whose Murther we this Day Commemorate, He was never so much *Charls le Grand*, as He was *le Bon*. He was never so Great as he was Good, He was (to say no more) as Gold tried in the Fire, exact and pure; or, as *Saul* for height, even so, He for *Piety* was far above his Brethren: and yet even He could not stand before His Enemies! The Lord went not out with *His Armies*, He fell, as did good *Josiah* before the Uncircumcized: And why so? Was it for want of *Valour*? or *Prudence*? or Skill in *Feates of War*? No, He had all these! what then? Truly it was, because the *Sins of His Party* fought stronger against Heaven, than their Armes could do against the Rebels! The lowd *Volly of Oaths* discharged against God Himself! The *Drink Offerings* of the Mighty! The *Rapine*, *Plunders*, and *abominable Exactions* done in his Name! This made our King miscarry, this prevented God,

The Regal

God, from going out with our Hosts; *These Achans* so troubled our *Israel*, that as God the Son, *King of the Jews*, was smitten, wounded and slain for the Transgressions of *His People*; Even so the Transgressions of *His People*, the sin of his *Three full, and flourishing Kingdoms*, these were the Provocations, and these a great cause, why God took away so great a blessing, and delivered into *Bloody Hands* so innocent a KING.

I Sam. 12. 25. If ye shall do wickedly, ye shall be consumed, both ye and your King. It is not said if ye and your King do wickedly, then shall both be destroyed; but it is onely said, *If ye shall do wickedly*, yet both ye and your King shall be consumed.

Whence it clearly appears to me, that the *provocation of a people*, and the sins of a Nation they may, and oft have a great influence upon the *death of a King*, and that a King may be taken away, not so much *for his own*, as *for their Transgressions*.

And therefore I beseech you all in the name and fear of God; if it onely be that you may live *peaceably and plentifully*, and every man sit quietly under his own vine, and comfortably eat the fruit of his *own labours*, let us therefore forbear any longer to provoke our God: Forasmuch as *swearing*, and *whoring*, and *drinking*, *prophane* and *ungodly Rites*; Forasmuch as doing wickedly may again provoke God to consume both us and our King: let us upon this day of solemn Humiliation and Fasting, for the *glory of our God*, for the *safety of our King*, for that *sad share* which we contributed toward this so foul a murther: let us sow in tears that we may reap in joy: let us henceforth abhor, at least *those sins* which gave the *Rebellious* an *advantage*! those sins which gave occasion to the *Enemies of the Lord*
for

P R O T O M A R T Y R :

for to blaspheme and to say, the Kings Friends they were onely *Libertines, Papists, Atheists, horrible Swearers, and Blasphemers, Enemies to God and the power of Godliness.*

I beseech you for Gods sake, that all who profess *Loyalty*, may *profess piety*; that *Fear God and honour the King* may be as close in our hearts, as we find they stand together in the Book of God; and then I am sure we shall ever prevent this first guilt, *the provoking of God to take away*, or to permit the murder of our King.

Secondly, *A second consequential Consent*, or *previous disposition to the destruction of Gods Anointed*, it was *The deserting of him.* *Non obstant*, the not preventing, the not hindring of it, whilst yet it was in our power. And this is an undoubted way of contracting guilt from the sin of others: he who *hinders* not what he may, and where *he is bound*, doubtless he is *volitum in causa*, of what effect followeth upon this culpable neglect. As for instance, he who stands or sits before a *window*, thorow which the wind blows and the snow or rain beats, if he will neither *remove* thence, nor pull to the *casement*, he is undoubtedly a consentor to his own wetting, and a consequential willer of his own cold-taking: for he both might and ought to have prevented it. That *Father or Mother*, who by a timely and seasonable correction might have kept their children from lewd and vile courses, and have not endeavoured it; such parents they have a *guilt* even in their transgressions, even in the misdemeanors of *such children.*

For, *1 Sam. 3.* you shall find God threatens a judgment upon old *Eli*, *because his sons made themselves vile, and he restrained them not*: because old *Eli* hindred not when he might, the Lord imputeth a portion of his sons sin even unto him: Now to apply this to our present purpose.

First,

The Regal

First, Had the people of this Nation kept close and conscientiously to *their Allegiance and their Oaths*, there had been no Rising; had they kept those *cazements* as they were, close shut, the Tempest of War and the Storms of Blood had never broken in; yea, had they clapt them to, when they *first opened* there had been an end. For, (to speak in the phrase of our *Royal Martyr*) When the *Devil of Rebellion* first turn'd himself into an *Angel of Reformation*: Whilst yet the Religious Mask of the *Godly Party* had but one *Presbyterian Face* to cover, the *Vizard* might easily have been knockt off, before numerous Faces, and many *Factions* appeared under at first but *one godly Hood*, before the Prince of Darkness transformed himself into an whole *Firmament of New Lights*, the *King* (in the right sense) might have been *secur'd*: For at first what *Elisba* said to his Servant, was with us most true; *There was more for us than was against us*, more for than against the King. But with a *Non Obstante*; for not using the means and power they had, for not preferring a publick and Royal Interest before their own; by omitting the duty, which Oaths and Allegiance obliged to, we *betray'd* our Sovereign, and by not restraining and *Helping* when we might, we became *Volitum in Causa*, even upon this account consequentially guilty even of our Sovereign's Blood.

We cannot but know, how it was the common Allarm of every factious Trumpet, the Vulgar Theam of every *Rebellious Pulpit*! *Curse ye Meroz, saith the Angel of the Lord, curse ye bitterly the Inhabitants thereof, because they come not to the Help of the Lord, to the Help of the Lord against the Mighty.* Judg. 5. 23.

Now if our Adversaries Judges (to speak in their own words, and out of one of their *Catechisms*) *Neuters are Directly*

PROTOMARTYR.

Directly under that fearful Curse, which the Angel of the Lord denounced against Merodab, Rom. pag. 7. I say then, if they who came not out and defended their Rebellious Cause; if the Mighty for not fighting against the Almighty in the Cause of His Anointed, deserved a Curse, and were (as they affirm) Directly under that fearful execration which the Angel of the Lord denounced.

Certainly then *a fortiori*; Those who were wanting in a far better Cause; Those who *deserted* their Sovereign, those who came not out to the Help of *Him*, whom by the *Oath of God* they were bound to succour, those who to save their own *Penny*, cared not to see him lose his *Crown*! These for not using the power and means they had, though they did not spill, they *betray'd* his blood; and though they were not direct Consenters, yet they were direct *Strengthners* of their Hands who did it.

Now if it be so, That the Son of Man, when in the Person of a *King* sitting upon his Throne of rich Glory, He shall pass an *everlasting* curse upon the sins of *Omission*, that is, upon such who Reliev'd him not, no not in His poorest Members: if for not feeding the *Hungry*, for not *cloathing the Naked*, for not *visiting the imprisoned*, if for omitting *Acts of Charity* Christ shall Denounce the sad Sentence of everlasting Fire; certainly then, Subjects omitting *Acts of Justice*, Subjects not doing their bounden duties, Subjects neglecting the King of Glory in his Chief, and most *immediate Deputy*, the Lords anointed: they have a great deal of cause to *fear*, and *grieve*, and *pray*, that even this *Grand Omission*, and this great failing may be forgiven to Them: For, he who hinders not when he *may*, and when he is *Bound*, cannot but be guilty of the Blood he might have saved, and of that sin, which he both should

The Regal

and might have prevented. And therefore, whether we respect *our Provocations* of God Almighty by our Personal misdoings, or the *Omission of our Duty* by our not doing, in both respects the most of us have been consequential Consenters, and contradicted guilt enough *to be this day* humbled, and beg Gods pardon, though not for the Murder, yet for the slaughter of our King. And so I have done with the first Proposition, to wit, *How a Man may be guilty of that sin in which he was no actor*, by being (as you have heard) a consequential Consenter to it. We shall now therefore pass to the Second.

II. That is, to prove and shew, *How a guilt may be postnate unto a Fact*, for after the stoning of St. Stephen it is observed, and not before, *That Saul was consenting to His Death*.

In the last Verse of the preceding Chapter it is written, when St. Stephen had *kneeled down and prayed* for his Enemies, *He fell asleep*, so that Dead he was before these words were added, *And Saul was consenting, &c.*

Now, Two Ways I shall observe how Guilt may come in at the back Door, and be *postnate* unto the Fact. 1. By *applauding the Deed*, by commending, liking and joying in it. 2^{dly}. By *partaking in the Advantages*, and by a Tacit Desire rather the Act should be done, than they want the Benefit and the Rest they have got by it.

First, *He who applauds, commends, likes and joys in a foul Transaction, he is a Consenter to it.*

Qui laudat obscœnum, perpetrât illud. He who praiseth a piece of obscenity, he acts it, saith the Arabians. And indeed *Consent* and *Commendation* they are so nigh Related, that we never heartily commend what we like not, and so alike, are *Consent* and *Liking*, that they are not easily distinguishing.

P R O T O M A R T Y R .

distinguished; for as He who frowns, or turns his Ear from a seeming witty piece of lewdness, in so doing checks it; even so He who laughs, and smiles, and seems pleased with it, so far as he is pleased, so far he is a Consenter to it. And therefore St. Paul condemns the impure Gnostiques even upon This account, that they were not onely vile themselves, but they also *took pleasure in them that did such things*, Rom. i. 32. And indeed St. Pauls sin here, according to the Original, it seems onely a complacency and a liking, *in consensum*, and therefore as in lust, even so it is in point of Blood; He who applauds the Murther, He who is glad 'tis done, He who praises and honours the Doers of it, (though he had no Hand in the doing of it) hath a Consenting Heart to the Deed done, and is in the Eye of the Just God, *Guilty of it*! For indeed there is no Body joys, and praises, and is glad to hear any Thing is done, but if he durst, even he himself would have done it. Doubtless Saul in my Text, though casually he was onely a Consenter, he could as willingly have been an *Aider* or Assistant to St. Stephen's death.

In the Case of King *Ahab* and poor *Naboth*, we do not read that *Ahab* had any intelligence or inckling given him of *Jesabel's* bloody design; all was acted and done, the High Court of Justice had sped their villany, and dispatched the Innocent before he knew it; and yet for all that, the Prophet is sent to arrest and charge him guilty of plain Murther, *Occidisti, Thou hast killed*. Now I pray how could he be guilty of a death he knew not of, of a Murder done altogether unknown to him? Truly if you search the Story, you shall find it onely was by a *postnate Consent*, by a liking, and approving, and joying what *Jesabel* had done. There is a Story of one *Lucius Carpentus* who ha-

The Regal

ving kill'd *Nicanor*, by running him thorow, his Page who deadly hated him, after his Master had dispatcht him, he to show his well-liking of the fact, thrust in his Masters Sword deeper into the dead Heart. Now though the Page could not possibly kill him again, yet he by *thus doing*, and thus confirming and approving what his Master had done, he became a Murtherer as well as his Master.

It is very well known the Lord of Glory, Christ Jesus our *Spiritual King*, He can die no more, *Death can have no more Dominion over him*, Heb. 6. 6. and yet Saint Paul expressly saith, *They who fall away*, that is, such as fall off from the Faith of Him, *They crucifie to themselves the Son of God afresh*: So that at this very day to say as the Jews did and do, That Christ was an *Impostor*, that He was a *Deceiver*, that He was *justly* arraigned, condemned, and crucified; This is by a *postnate Consent* to render us guilty of his Blood, and to crucifie afresh the Lord of Glory: This is to Thrust the *Nails* into his Hands and Feet again, this is (as the Page did his Masters Sword) to run the *Souldiers Spear* into his Heart again!

Now as *Ahab* by approving what *Jesabel* had done; The Page by confirming what his Master *Carpentus* had acted, the Apostates by owning and commending what the *Jews* did; Are all by postnate Consents, guilty of the several Murthers acted to their Hands; even so, of the cruel and barbarous Murder of our King (our King of most blessed and happy Memory) they must all be as was *Saul*, to the Death of *Stephen*, *Consenters*; who either *rejoyced* at his Death, *applauded* the deed, or so far countenance the Villany, as to *saunder* the Foot steps of Gods anointed, to justify his arraignment? or who dared in their Hearts to say He suffered as a *Tyrant*, a *Traitor*, and a *Mur-
therer*.

Esai.

P R O T O M A R T Y R :

Psalm. 10. 3. The vulgar Latin thus renders it— *Quoniam laudatur peccator in Desideriis Anima sua, & iniquus benedicitur, &c.* Because the sinner is praised in the desires of his Soul, and the unjust Man is blessed, therefore is God exasperated.

To call evil good, to praise the desires of the wicked, to bless the unjust, this is a ready way to contract a share in their Iniquity.

Acts 12. 22. When *Herod* making a blasphemous Oration had the Peoples applause for it; this their praise was a sinful consenting to, and an owning of his Blasphemy.

Verse 3. The *Jews* being pleas'd that *Herod* killed *James*, by this became involved in the blood of *James*: and *Saul* in my Text, by Countenancing the Executioners, and such as did, became himself a guilty Consenter to *St. Stephens* Death.

Those then, who when our blessed King was Murthered, stuck not to say, now was our *Achan*, the troubler of *Israel* taken out of the way; those who to blind the indisputable Villany, Perjury and Treason of those desperately wicked, who dared to Murder the Lords Anointed: Those (I say) who to palliate and justify their abominations, laid all the Blood and Guilt and mischief upon the Innocent, upon their suffering and Martyr'd King; those who cryed him down, as *Caput Malignantium*, the head of Tyranny! but cryed up his Persecutors as the *Saints of the Earth*! Those who laid His Honor in the Dust, but advanced theirs to the Highest Heavens, those who did thus justify the wicked, trample upon and condemn the righteous; they did more than *Saul* in my Text: for he only kept what Cloaths they had; but these, they cloathed the Murtherers with Majesty and Honor, and therefore if *Saul* for suffering

The Regal

fering the Cloaths of the Executioners to lie at his feet, was a *Consenter* to St. *Stephens* death: these who did dare to trample upon their *Dead Sovereign*, and to put *His Robes* and Righteousness upon the *King-killers*! those who did dare to call the *Usurper, David*, and his Son, *Solomon*: their lawful Sovereign, *Tarquin*, or *Charles Stewart*! But the Seed of the *Rebellious*, His *Highness*, the Joy of the Nation, and the *Healer of our Breaches*! They must needs be deeper in guilt than was *Saul*, and therefore *Consenters*, because such *Countenancers* of his death! amongst us Men, we doubt not for to say, he who *really intends*, but is prevented for acting, is for all that guilty of his designed mischief.

Those 40. who bound themselves under a Curse, not to eat or drink till they had killed the *Consenter* in my Text, *Acts* 23. 12. til they had killed *Paul*, though *Paul* was rescued, yet they were guilty; for they had already committed Murther in their hearts. The Husbandmen who said among themselves--- *This is the Heir, come let us kill him?* *Math.* 21. 28. They were guilty even from that very moment; and doubtless that ungracious Son, *Patrios qui inquit in Annos*--- who wisheth his Fathers death, that he may have his Lands, he hath already killed him as far as he dares.

Now as an *Intention* before the act, even so, a *Complacency*, and well-liking of the Thing done, are proportionable guilts; both *Consenters*, one to the doing, the other to the deed done; both guilty before the just God. They who wished the Kings death, but did nothing toward it; They who were glad it was done, but had no hand in doing of it, *In Uno Tertio Conveniunt*, they both meet in this guilt, they are *Consenters* to his death.

Acts

PROTOMARTYR.

Acts 3.15. Though the people of the Jews did no more but onely consent unto the Sentence and Judgment of their Magistrates, *St. Peter* chargeth the whole Nation, saying, *Authorem Vita interfecistis, Ye have killed the Prince of Life.*

After his Sentence and Condemnation, some (who perchance were not at his Tryal) were at his Passion or Execution. Now if they who gave No consent toward his death, did, whilst yet dying, or dead, revile, mock or deride him, if they were in their number who when he was dead, said to *Pilate*, Sir, This Impostor, or this *Deceiver*, said thus or thus; This derision, this scornful joy, and this reviling of him dead, made them also Consenters, and guilty of his death.

Those then, whose foul Hearts have yet an evil Eye, those who call Murtherers, Martyrs; and Unrighteous Judges, The Beloved of the Lord! Those who love to detract, and to hear Him Lessened who was the greatest Loss that ever Our Three Kingdoms suffered! Such, because they cannot wash their Hands in innocence, they ought to wash their Hearts in penitence; for what Subject soever doth not perfectly abhor, he is in some measure a liker, and and so a kind of Consenter to his death; either by applauding the Doers, or by a tacit commending, liking, and joying in the deed.

Lastly, As by applauding the Actors, commending, liking, or joying in the Act, there is a culpable Consent contracted, *Numb. 16.26.* even so by partaking in the Advantages, in the Rapine and ill-gotten goods issuing from that death, there is a sinful and wicked Consent involved. *Cui prodest scelus is fecit.*

1 Kings 21. When *Jesabel* had dispatcht poor *Naboth*,
had.

The Regal

had *Ahab* abhorr'd the Vineyard, had *Ahab* took no possession, had not *Ahab* entred upon his Inheritance, we might then have justly thought *Naboths* death had been wholly *Jesabels*, not at all his will. But when we find that he who was Sick while *Naboth* lived, was instantly Recovered when *Naboth* was dead, when we find how that *Ahab* as to an Inheritance new fallen, hastens to possess what Blood and Murder gave him Title to: This is a clear demonstration his content was full, and he must needs be a Consenter to his death.

In the crucifying and murdering of the Son of God, the first Motive to a Consult or Consent, it was the Inheritance, *Matth. 21. 28. This is the Heir, let us kill him that the Inheritance may be ours.* Now as he who killeth for an Inheritance, continues on him the guilt of that Blood so long as he enjoyeth that Inheritance, that being the design and complement of his Murther. Even so, *Qui Ratum habet factum*, He who approves a Murder done in his Name, and manifesteth that approbation by sharing in the prey, and the advantages of that Murder, he by Ratification makes the deed his own; and as oft as he makes a beneficial use of that Blood, *Blood toucheth Blood*, and he is a Consenter in that Blood.

Now the Murther which at *This Time* we are to be humbled for, the execrable *Behheading of Gods Anointed*, it was done in Our Name, the Cursed and Illegal Indictment it was drawn up in the Name of *The People of England*. Now if in Law, *Qui ratum habet factum Mandanti equiparatur*. If he who approves a mischief done in his Name, and for his Interest, is look'd upon as a Commander of it: Certainly then whosoever hath not disowned, or is so far from disowning, that he shall make a beneficial and glad use of this

PROTOMARTYR.

this Murther, he thereby so ratifies, that he owns the Mischief, and as *Ahab* at *Naboths* death, is very well pleased and content the deed was done.

Amongst us men we cannot measure *Intentions* but only by *outward proofs*; but the Seer of all Secrets, He who shall judge the World even for the *abstrusest Crimes*, He shall judge according to the Bosom, and the hidden Influence, according to those likings and thoughts of heart which we have, but perchance fear or shame to discover.

As for instance, They who would rather a King should lose his *Head*, than they the *Crown Land*; lose all His Majesty and Honour, than they their present Justiceship and Power; they who would rather the Son of God should be crucified a fresh, than they part with their sins: Such in the sight of our Just and All-seeing God, they are liable to these deaths, and shall be sadly accountable for the guilt of them.

It is not yet so long, but we may very well remember those who did this foul deed, they made it their work to draw in as many Consenters as possible. For, first there was a *Subscription*, then there was an *Engagement*, then a *Recognition*, all tending to the Ratification of this Murther. A Sanhedrim or Council there was of Forty, a Readmission to the House; but none might have this Priviledge or Honour, but he must first subscribe; places of Trust, Pensions, other mens good Livings, Promotions, and Offices of profit, none might have without an *Engagement against King and Lords*: Yea the Capital Head of this Mischief, He for whose Rise the King was Ruin'd, must have a *Recognition*.

Now put the Case thus. Suppose the *Great Sultan*, the Grand Seignior, the Turk, had made a Conquest of this
E Nation

The Regal

Nation, and would admit no Man to any place of Trust or Profit, no, nor to enjoy his own, unless he would subscribe that the *Jews did well in putting their King and Sovereign to Death!* I beseech you lay your hands upon your hearts, and seriously judge, if this subscription were not (let the mental-Reservation be what it may) a sensible Ratification, or a Consenting to his Death.

Now if so, how shall they avoid, the being at least seeming Consenters to the death and blood of our dread blessed Sovereign, who meerly to feed their ambition, and to become what they were never Bred nor Born to, Lords over their Brethren, and Controulers of all about them, subscribed the guilt, and greedily shared, either in the power, authority, or revenue, which was all his; for if we justly charge the *Pope* for being a guilty Consenter to *stews* and *Brothel-houses*, because he takes a *Salary* and *Revenue* from them; or, if we justly say, they who eat of the Sacrifice, though they never come at the Shrine, are guilty Consenters to the *Idolatry!* certainly in like and equitable proportion, those who have been partakers in any of the *Royal Ruines!* Those who have cemented their Fortunes with the *Kings Blood*, and have secretly deprecated and prayed against the Return of any of His; these, though they may and have avoided the Law, they have yet a God to reckon with, before whom such a Consenter shall not dare to plead *not guilty*, but how deep in guilt that must be our last considerable, in which I promised to shew.

III. *Consent may contract so deep a guilt, that without hearty confession, and an unfeigned contrition, it may hale the vengeance of an actor upon the Consenters head.*

The Senses, the Members, and all the Natural actions and performances of the Body, they are indeterminately con-

P R O T O M A R T Y R.

considered indifferent; they are in themselves nor good nor evil, it is our consent that makes them *morally* all they are, *Rom. 6.* 'Tis our consent that makes our members, as *St. Paul* speaks, servants either to *uncleanness* or *holiness*; The eye of man it may be the instrument either of admiration or of lust; yea, the very heart it self it may be the seat, either of *Charity* or *Uncharitableness*.

If so be then we would apprehend how our state stands in *Foro Interno*, in the Court of Conscience and the eye of God, we must begin at *Heart*, and look within.

David a good King could tell us, he had Subjects, the *Words of whose Mouth were smother than Butter*, *Psal. 55. 21.* even then, when *Warr was at the Heart*; their words were *smother than Oil*, yet were they drawn Swords.

Men may appear, (and our Martyr'd King sadly found it so) like Saints and Angels, talking of nothing, but of Reformation, Religion in Purity, and the power of godliness; when God knows within, their hearts were full of malice; God not in all their thoughts, nor did they aim at any thing more, than Interest and Destruction!

Now albeit it so is, that Figg-leaves, and Sheeps cloathing may blind the Eyes of Men, God will not, God cannot be so mocked! Look what we are at heart, look what we are within, look what is consented to, agreed on and concluded in the most secret *Recesses* of the Soul, by that God judgeth, and to that we shall stand or fall.

Actus exterior nihil Malitia addit interiori. The School well observes, though the outward act may be the *Executioner*, it cannot be the Author of any more mischief than what in the Soul is contrived and consented to; so that consent is a compleat guilt, and therefore I have shewed you, Consent may make an Adulterer, and yet the body,

The Regal

not touch a Woman; Malice may make a Murtherer; and yet the hand do no Violence; Soul may be guilty of the death of *Stephen*, and throw never a stone at him.

The Point then is, how deep a guilt consent may be; and we shall find it deep enough to carry an impenitent soul to eternal sorrows. Psal. 50. 18. *When thou sawest a Thief then thou consentest with him.* To consent but to a piece of Theevery; it is guilt enough, yea guilt in such a measure, that it is numbred among those sins, for the which God threatens to *Tear in Pieces without Deliverance*: Now if a consent in theft may amount to this, certainly a consent in blood, and that blood heightned by the greatest circumstances incident to Blood, to wit, Majesty and Innocence! A consent (I say) in the shedding of such blood, it must needs be aggravated, and indeed cannot be extenuated, but by the weakness, and the little measures of consent.

I Epist. of St. *John*, ch. 3. v. 15. The beloved Disciple had no sooner said, *Whosoever hateth his Brother is a Murtherer*; But then he immediately adds, and *no Murtherer hath Eternal Life abiding in him.*

No Murtherer. A learned Neoterick well upon that place observes Murther is committed -- *Non tantum accidentis Manus, sed etiam odientis Animo.* -- Homing not only by the Hand, but by the Mind; so that even a *mental Murtherer*; a consenter, but no acter: a willer, but no doer: he may be even so in the state of damnation! a Person in whom (he so continuing) the hope of Eternal Life is not. Evidence enough that Consent alone may involve in a deep guilt.

What then Remains? Truly this only, that where consent *Once* was, *Contrition* may for ever be.

Saul

PROTOMARTYR:

Saul in my Text, (whilst yet *Saul*, whilst yet a Persecuter) he made nothing of consenting, no not of putting *a Saint to Death*. But when he became a Convert, one of the first signal Testimonies he gives, is, the confession of his guilt contracted even at *St. Stephens* death.

Acts 22.20. *Lord, when the Blood of thy Martyr Stephen was shed, I also was standing by and consenting to his Death, and kept the Rayment of them that slew him.* When of a *Saul* he became a *Paul*, when his Soul was softened, and his Heart changed, behold him *Vir Dolorum*, a Man of Sorrows; a Man whose very Soul is troubled for looking on, for standing by, for consenting, yea for that little countenance he gave in keeping the Rayment of them that stoned him. How much then, in the Name of God, ought every of us to be humbled and grieved for the Provocations by which we have moved God to permit this Villany! For our not doing in time what might have stopt this *Blood*! For applauding the Doers! For liking the Deed! Or when for our own Interest and Advantage we have secretly rather wish'd it so than otherwise! Did Time or Place serve, I might now do well to inforce this Argument from a Bare Consent, to such a Full Consent as includes and implies Plotting, Counselling, Commanding, Contributing and Acting. For if a weak postulate and bare Consent may (as ye have heard) contract a guilt, certainly then as Consents have been heightened, so must needs the guilt. Those who have made it their work to prepare the way for so foul a Murther, those who preached and printed down their King for a *Mad-man* or a *Fool*, comparing him to a Pilot whose endeavour was to sink his Ship, and to a General who planted his Ordinance against his own Army, that so he might be (as he was) first disarmed. Those who

The Regal

made it their work to run about with slanders, and spread lying disparagements throughout the Nation, onely to weaken the Repute, and make their King despicable. Those who to save themselves, laid all their own guilt upon his shoulders. And those, who when He had for peace-sake *own'd the Debts which he never contracted*, and was content to preface a Treaty of Peace with his own Infamy: Those I say who took this advantage for a Confession, and grounded all their closer Machinations of his Death upon this Bottom.

These, and every of these, are Actors in so sad a guilt; that it behoves such, not onely as did *David* (for the murdering of a Subject onely) go mourning all the day long; but they ought to do so all their lives long, praying and praying again, yea they ought to importune others to pray both with them and for them, that their foul Hearts may happily be cleansed in That **KINGS** Blood which is onely able to wash off This Kings Blood.

In a word to close all. It is observed of *St. Paul*, that after he became a Convert, and of the Right Side, after he was truly sensible of the Dishonour done to his King then in glory; None of all his most Faithful Adherents out-did him in Pains and Diligence for the Recovery and Advance of the Glory of his Master: for now we find him at that pitch, that he professeth to value Nothing like to it, saying, *God forbid that I should glory save in the Cross of our Lord Jesus Christ*, Gal. 6. 14. and, *I determined not to know any thing among you, save Jesus Christ and Him crucified*, 1 Cor. 2. 2.

All then I shall add, is, That we also express our Penitence, as *St. Paul* did, by a most loyal and double diligence, that so our King who dyed a *Martyr*, may be found a
Prophet

PROTOMARTYR:

Prophet also, for in those excellent Meditations (fit to be read and perused upon this Day) He tells his Son - His penitent Rebels, Those that Repent of any Defects in their Duties toward him, them should he find truly zealous to repay with Interest their Loyalty and Love: and the good God grant they may; and that not only they, but even all we, duly considering whose Authority the King hath, may so faithfully serve, and humbly obey him in God, and for God, that God may be a God of peace to us, and to our Children, even from Generation to Generation!

These, O God, and all other Blessings in thy Wisdom known expedient even for our Eternal Welfare, we humbly beg, even for His sake who was a King murdered by His Subjects, even Jesus Christ the Righteous: To whom with Thee and the Holy Ghost be all Honour and Glory now and for ever. AMEN.

Deo soli sit omnis gloria.

F I N I S.